

THE Spirit of Missions

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ON A COUNTRY ROAD IN THE DOMINICAN REPUBLIC
(See page 493)

The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXV

August, 1920

No. 8

FROM THE PRESIDENT OF THE COUNCIL

NO formal statement has come from the president of the Council this month for these pages, but word has been received of his safe arrival in England and of his many activities in connection with the Lambeth Conference. As announced last month the honor has been extended to him of preaching the sermon at the closing service in Saint Paul's Cathedral on Sunday, August the eighth.

THE PROGRESS OF THE KINGDOM

ACROSS the river from the old city of Santo Domingo is a little ruin which is of interest because it is said to be what remains of the first Christian Church building in the New World. Once a year on Columbus Day a procession crosses over from the city and a service is held. But for the most part it is just plain ruin.

"On This Rock"

As one stands on its site, either in fact or fancy, what a flood of pictures comes to mind! The olden days, the glories of the past, the riches of the New World, the recruits from the Old, the dreams of Columbus, "the brave city of Santo Domingo", Spanish rule and cruelty and treachery in this beautiful island of Española which Treves characterizes as "the island of misrule", bloodshed under one standard or another, revolutions and—at last peace! As one hunts through the past he can find almost any picture he will—peace or war, plenty or privation, bravery or treachery, life or death, good or evil—but as he comes to the present he finds this oldest existing settlement in the New World for the most part a ruin with so much of the past clinging to it that it is hard to determine just where the responsibility for the present begins.

In the Providence of God we as a nation have been called upon to help our little sister republic and great steps have already been taken in the right direction. In the Providence of God we as a Church have been called upon to assume definite responsibility in the work of guarding and guiding some thousands who are already Churchmen and many thousand others for whom the Church has

The Progress of the Kingdom

a distinct message. Mr. Wyllie's picture of progress in the Dominican Republic will encourage all who read it. A beginning has been made in many places and already the Church through Her representatives has been able to play the part of friend and brother to the sick and needy as well as to those whose life is normal.

Española was discovered by Columbus on his first voyage, December the sixth, 1492, and we are told that from the very first moment he came within sight of its shores he was fascinated by the prospect. The hills and valleys, the rivers and bays, were lovely. The people were gentle and childlike. The climate was like springtime in Spain. Aside from memories, all that remains of the dreams and glories of the past are for the most part ruins—a few piles of crumbling stones, a landmark here and there, a disputed site and a tomb which may or may not contain that which its legend sets forth. "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

With all this in mind we have deliberately taken up our abode in the Dominican Republic, and with confidence we accept the present as a foretaste of the future which shall one day write a new and clean and altogether happy chapter in the history of the little island.

FOUR years ago the hospital known as the "House of Hope" at Nopala, Mexico, was opened. It was built upon the foundation prepared for it by the work and devotion of the Reverend Samuel Salinas and Mrs. Salinas, whose home was known far and wide as the "House of Pity".

"Cleaning Up Mexico" Bishop Aves in writing of those early days spoke of the hospital as having been conceived and born in neighborly love. Dr. Aves, son of the bishop, served as resident physician for one year and developed so far as was possible the work in the surrounding country. Since his resignation, however, there has been no resident physician until Dr. Macy's arrival in the spring of this year. As in many another hospital the work has been faithfully and ably carried forward by devoted nurses, and the House of Hope has been a literal haven to men, women and children for miles around. But a nurse is the first to emphasize the need of physicians and surgeons in our hospitals, for skilled as she is and thorough as her training may have been, she is technically equipped as a nurse and not as a physician. Too often the Church asks the graduate nurses in the mission field to assume responsibility much greater in proportion than that asked of others. Whenever, therefore, a physician is found to take charge of the work in one of our mission hospitals a very real step forward has been taken. We rejoice with Bishop Aves and the Church in Mexico that Dr. Macy has joined the staff of workers in that field. Dr. Macy's definition of "success" (page 511) will be accepted by all, and more than ever we look to the House of Hope to be true to its name in its daily contact with the people. "Cleaning up Mexico" is an undertaking in which we have our part to perform. As Dr. Macy points out, the little hospital at Nopala is doing *its* quota, as are also other enterprises such as the Hooker School for girls and Saint Andrew's School for boys which the Church at home have made possible. *Our* quota is to hold up the hands of those whom we have sent, to be patient and kindly in our judgment of problems from which we are so far removed, and to believe that our prayers, our work and our gifts are going to help our neighbor to some day better help herself.

The Progress of the Kingdom

FROM time to time we have received requests to devote THE SPIRIT OF MISSIONS to the work which the United Thank Offering accomplishes. Having consulted the wishes of the national officers of the United Thank Offering, and having discussed the many details, we have decided to make the October issue a *United Thank Offering Number*. It is purposed to give articles written by workers who are supported by the United Thank Offering, and insofar as possible to have one article from each country or people where such work is being done.

The purpose in mind is two-fold: First to direct attention to the Offering by gathering within the same covers stories from many fields which will show something of the real value of this great gift of money transformed into life and work. Second, to be of some financial help to the United Thank Offering itself by placing copies at the disposal of individual members or branches of the Woman's Auxiliary to be sold for the benefit of their offering.

The general arrangement will be that which has been had by the Church in connection with the *Lenten Offering Number* of THE SPIRIT OF MISSIONS for a number of years, and under which the children of the Church sold last Lent about 120,000 copies. A preliminary announcement will be found on another page with an order blank attached. We would suggest that orders be placed at the earliest convenient date as only enough copies will be printed to fill orders received at the date of going to press—September fifteenth.

BISHOP PAGE'S "busy missionary" is an example of our clergy and other missionaries in many another part of the world. Roslyn is an example of the sort of place the Church is trying to "occupy", and the material needs of Roslyn are types of those which face the Church in many another similar point, to the relief of which the Church has set Her hand in the Nation-Wide Campaign. The *Survey* includes the necessary \$7,500 for the rectory and heating plant at Roslyn.

"Busy Missionaries" Every parish completing its quota does its share toward supplying this need, and every man who in making his offering makes also his prayer that God will bless the gift to His honor and glory and thinks of Roslyn as an example, should remind himself that there are thousands of just such places where comparatively little assistance from without will greatly increase the possibility of usefulness and service within, and where some busy missionary, spent now with many details which should not be his care, will have more time to devote to things directly concerned with the progress of the Kingdom of God.

IT is never possible to give an account of all the summer conferences, nor of any one of them in much detail. Each year some new ones are being added so that the list is now a long one, made up as it is of Church and inter-denominational gatherings, which in themselves are divided between "student" and "general" conferences. The student aspect of the summer conferences will be treated next month in the Department of Religious Education. This month we have aimed to give a glimpse of the missionary side of the four general Church conferences already held this summer (Sewanee is held in August).

Summer schools and summer conferences are after all summer training camps—officers' training camps in many cases—and the skill acquired and knowledge gained should be put to use, some of it in service at home, some in foreign service. As Mr. Randall points out "the mission work is the very

The Progress of the Kingdom

heartbeat of the Church." One distinct responsibility of the summer conferences is to gain recruits for the missionary work of the Church. Those resident in many lands are alike in their testimony as to the opportunity for service, and if we are to get others to believe we must first show them that we ourselves believe—at least as much as we did when material oppression threatened us—and that we are willing to dedicate some part of our lives to "foreign" service that men may know the God in Whom we believe and come to magnify His Name.

Mission work is the very heartbeat of the Church; sure proof that we have heard the Master aright is our desire to go to bring our brother also.

IF only we of the home Church in our giving might always act on the principle that "he gives twice who gives quickly" how much anxiety and longing our missionaries might be spared! In 1916 Bishop McKim and Mr. Nichols asked for \$5000 to build the church at Hirosaki. Year after year passed and the money did not come. Now in 1920 it is costing \$10,000 to erect a smaller church, much less well equipped than would have been the case if it had been erected in 1916. Not all of the \$10,000 has been received, but the conditions became so intolerable that Bishop McKim and Mr. Nichols felt they must go ahead. Another \$1000 is needed.

Before the building is complete, will not this lack be met, and so Church people at home have a fuller right to share the joy of Bishop McKim and the long line of missionaries who, from Mr. Chappell in 1895 to Mr. Nichols and Deaconess Newbold today, have prayed and worked for the mission at Hirosaki?

IN Dr. Morris's return Brazil welcomes an old friend and the Church at home once more looks forward to his messages from the land of the Southern Cross. Dr. Morris left Brazil and came back to the States in 1904, having spent fifteen years in the country as one of the three pioneers sent out by the American Church Missionary Society. For the last thirteen years he has been rector of the Monumental Church, in Richmond. Last March he resigned his parish to take charge of the Theological Seminary in Porto Alegre. Sixteen years is not a sufficient time to build a city or a nation or a Church, but it is enough to at least show the drift of the current. Dr. Morris's impressions on his return, therefore, are of particular value. When he says, "I thanked God as I noted what had come to pass", it is not the outburst of an enthusiast on his first visit to the mission field, but the calm judgment of the man who has had experience and whose opinion, therefore, has weight. Well may we thank God for the Church in Brazil.

THE Reverend Randolph H. McKim, D.D., for thirty-two years rector of Epiphany Church, Washington, D. C., died suddenly at Bedford Springs, Pennsylvania, on July fifteenth. His was a familiar figure to the Church in America. Aside from many other activities Dr. McKim served for ten years (1900-1910) as member, first of the Board of Managers and then of the Board of Missions. During that time he was three times elected chairman of the House of Deputies. His knowledge of Church conditions far and wide made him of value to the Board which he served faithfully in many ways during his ten years' service.



THE SANCTUARY OF MISSIONS

THANKSGIVINGS

WE thank Thee—
For the progress already made in the Dominican Republic, and for the increasing opportunities to be of service in Thy Name. (Page 493.)

For the light and the joy of service that have come into many lives which would otherwise have been dark and dreary. (Page 507.)

For the House of Hope at Nopala and all that it has come to mean to those whom it serves. (Page 511.)

For the sustained interest in summer conferences; for the increased efficiency gained by those attending, and for the lives which are there dedicated to Thy service both at home and abroad. (Pages 515 and 539.)



INTERCESSIONS

WE pray Thee—
To bless the "busy missionaries" in all parts of the world, and to help each parish and individual when considering the world-wide responsibility to "both perceive and know what things they ought to do and also have grace and power faithfully to fulfil the same," that Thy Name may be glorified and the coming of Thy Kingdom hastened. (Pages 489 and 535.)

To bless Mr. Wyllie and those associated with him as they plan for the Church in the Dominican Republic. (Page 493.)

That the new church at Hirosaki may speedily be freed from all debt, and that its com-

pletion may be but the shadow of the spiritual temple being erected there. (Pages 486 and 509.)

To bless the newly-opened theological seminary in Porto Alegre. (Page 527.)

To bless the National Student Council and its work and to direct those who have it in charge. (Page 531.)



PRAYERS

ALmighty GOD, King of kings, Who hast called us into a kingdom not of this world; send forth, we pray Thee, Thy Spirit into the dark habitations of guilt and woe. Reach the heart of every oppression and make arrogance dumb before Thee. Still the noise of our strife and the tumult of the people. Put to shame the false idols of every heart. Carry faith to the doubting, hope to the fearful, strength to the weak, comfort to all who mourn. Commit Thy word, O Lord, to faithful witnesses, that Thy kingdom may speedily come and Thy will be done on earth as in heaven; through Jesus Christ our Lord. *Amen.*



ALmighty GOD, Whose fear is the beginning of wisdom; bless, and by Thy Holy Spirit enlighten, every school and college of good learning; that, being set free from the bondage of all vain imagination, both teachers and scholars may gladly submit themselves to Thy guidance; through Him Who is the eternal Wisdom, Jesus Christ our Lord. *Amen.*

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A MOUNTAIN LAKE NEAR ROSLYN



SUNDAY SCHOOL OF CALVARY CHURCH, ROSLYN

A BUSY MISSIONARY

By Bishop Page

ROSLYN and Cle Elum are adjoining mining towns in Washington, lying in the Cascade Mountains near the spot where the railways take their plunge down to the Pacific.

A recent census of the public-school children—nearly seven hundred in number—shows that twenty-four percent are Croatian, nineteen percent American (including a sprinkling of Negroes), ten and a half percent Slav and nine percent Italian, the remainder being composed of small numbers of Finns, Lithuanians, Russians, Scotch, Swedes and Irish.

In this heterogeneous community during the past winter our clergyman, the Reverend W. A. Sharp, was the only resident minister of any communion. Our work there, of course, is largely among people of English-speaking parentage. Assisted by his wife and a few faithful helpers he has carried on a truly heroic work during the past few years. That the situation is a difficult one is proved conclusively from two facts: That the Y. M. C. A. after spending a considerable amount of money and erect-

ing an excellent building presently closed its doors and sold its property; the Presbyterian Church, a few years ago had a resident minister and a deaconess and attempted an aggressive work, but they have closed their doors and have been without a clergyman for months. Meanwhile our Sunday-school and congregation have steadily grown. When Mr. Sharp took charge the Sunday-school had an enrollment of about fifty, now there are nearly two hundred. We state with sorrow the fact that in handling this Sunday-school he has only one teacher to help him. For equipment we have a simple church building, which Mr. Sharp has greatly improved and beautified. There is also a parish house with most inadequate accommodations, and a rectory that is cold and shaky. In the cold weather, which runs through a large part of the year, Mr. Sharp, who is largely his own janitor, must care for four fires in the rectory, one in the church and two in the parish house.

The other day I asked Mr. Sharp for his schedule of work and he gave it as follows:



ROSLYN IN WINTER



INTERIOR OF CALVARY CHURCH, ROSLYN

It is a simple church building, but it has been greatly improved and beautified by Mr. Sharp and his helpers. The rood-screen is used at Christmas and Easter

Sunday: Early celebration, 8 A. M. Sunday-school, 10:00 A. M. Morning Prayer, 11:00 A. M. Evening Prayer, 7:30 P. M.

Monday: Junior Boys' Club, 6:30-7:30 P. M. Older Boys' Club, 7:30-8:30 P. M.

Tuesday: Meeting of the Woman's Auxiliary, 2:00-4:00 P. M. Girls' Club, 6:30-7:45 P. M. Twice a month service at Ronald, a neighboring mining camp a couple of miles away, in a school house. Here the congregations number from thirty to seventy-five.

Wednesday: Often attends meeting of the Church Guild at Cle Elum; and in the evening has a parish social at Roslyn for the Sunday-school children and adults.

Thursday: Meets with the guild from 2:00-4:00 P. M. Again with the younger and older boys from 6:30 to 8:30 P. M.

Friday: Junior Auxiliary, 2:00 to 4:00 P. M. Children's Choir, 4:00 P. M. Evening service, 7:30 P. M. Adult choir, 8:00 P. M.

Mrs. Sharp helps with the various meetings, but other help is hard to get. Then, of course, there are services on Saints' days, parish calling, many visits on the sick, and many funerals.

It is an interesting fact that in our Sunday-school there are about ten children of Italian parentage, ten of Syrian, and six of German. It is a source of great pride to all that in the Nation-Wide Campaign the parish in Roslyn went over the top. The people now contribute \$100 a month toward the minister's salary and will give their quota for the general work of the Church. The distressing situation in Roslyn is our lack of a proper rectory, and I hope that ere long we can give our faithful clergyman and his wife a comfortable home.



THE WELL IN THE PATIO

The daughter of the house and a domestic in a Dominican family



GATEWAY OF SANTO DOMINGO
Built by the Spaniards in 1509

THE LATEST NEWS FROM THE DOMINICAN REPUBLIC

By the Reverend William Wyllie

THE work that the American Occupation is accomplishing for the island of Santo Domingo is marvelous, and like all good work and true it is not always appreciated by those whom it most benefits. Among other things the government has established stations for the distribution of milk, and enacted a new marriage law which will make it possible for people to be married without expense. The improvement in sanitary conditions is simply wonderful.

And what has the Church done as it follows the Flag? The Dominican Republic deserves special attention for three reasons: First of all, it is the oldest part of the American continent—the first settled and the most neglected by the Church. Secondly, it is ripe for work right now. Ex-

ceptional opportunities are open and will not be open later because others will take the field. Thirdly, we are ministering to our own people—I mean by that, those who have been either baptized or confirmed in the Church of England—who must number nearly ten thousand. For these reasons I think that Church folk at home will be interested in knowing something about what is being done in the various places where we now have—or hope to have—missions.

I should like to tell you what changes are taking place, and how the work of the Church is opening after two years and a half labor in this field.

So far as my information goes, we are the Church's "infant enterprise", and like all new things we have our ups and downs, our difficulties and

The Latest News from the Dominican Republic



THE HOME OF THE WYLLIES

dangers, as well as our joys and triumphs.

We are still severely handicapped for want of help, and means of transportation are not yet improved. Travel is safe and sure, but exceedingly slow and very expensive. Road-making goes on rapidly, but in directions most advantageous to the general benefit of the Republic. Within another year it may be possible to go by automobile from the capital to La Vega and San Pedro de Macoris.

Santo Domingo City. Living conditions are not yet by any means ideal, but the improvements made and sanitary laws enforced are daily adding to our comfort and convenience. The one great cry has been and still continues—to find a house to live in; a good house, with some conveniences and a good roof over our heads. We are not looking for any Fifth Avenue mansion, only a respectable livable abode. We are under the impression that so far as Santo Domingo City is concerned our troubles in this respect are at an end, because we have purchased property in one of the best residential sections of the city, consisting of nearly two acres of land; a large Dominican-built stone house, with a long, narrow outbuilding attached. And on the same property, also belonging to us, another frame building of four rooms. The former will be our house, while the latter will serve

as a school house and teachers' rooms. And we must trust that sufficient funds will be forthcoming to enable us to put up on this property an inexpensive but respectable looking frame building, suitable for Church services. As soon as we possibly can we must build something of a churchly structure, for both the Dominicans and the English-speaking Negroes—to say nothing of the American residents—are used to good buildings in which to worship God. Our own honor and self respect demand that we do so soon, for we must not appear to the native population to be exceedingly well off and very exacting in worldly things, and miserly mean in things that relate to the House of God. We have no idea of building a "cathedral", a crowning glory to architecture, but we must show something of the same masterly detail in Church architecture as in other and ordinary details of life. For to the Latin-American, how



"Just as bright as a dollar and crazy about my workbench"

The Latest News from the Dominican Republic

the thing *looks* is, for the most part, more important than its truthfulness to type or usefulness, and I think that we Americans can produce all three without the sacrifice of any one, if we will.

Until we are respectably housed, we cannot minister to the native population. Occasionally a Dominican looks in and worships with us—and when he does so he is all eyes and ears. There is something about our service that appeals to him, or at least arrests his attention and prompts him to ask questions. In our reply we avoid controversy; we state our case as briefly as possible and leave it there. Our lack of Church literature in Spanish is very great. A very brief statement of the doctrine and practice of the Church is needed, something after the order of *Why I am a Churchman*, or *The Church and Her Ways*. The Dominican is by no means irreligious, but he is rather indifferent. Those among them who have had the good fortune to visit New York speak in high praise of Church services they have attended. One man in particular spoke of the music and service at the Cathedral and at Grace Church as the finest and most devotional that it had been his pleasure to attend. And he, in a very quaint way, said that no doubt the “speaking” was equal to both, but that his knowledge of English was not equal to his knowledge of music and therefore he could not say. We assured him that his inference was quite correct.

We mention this particular instance as typical of many. That at least in the Dominican Republic, if not in other parts of Latin America, the Church attracts attention, while Her praise and service calls for inquiry on the part of the observer, and I am sure appeals to his heart and soul in no uncertain way. But for the present we do not attract him, because we worship in a private building. A Dominican must have a building, not

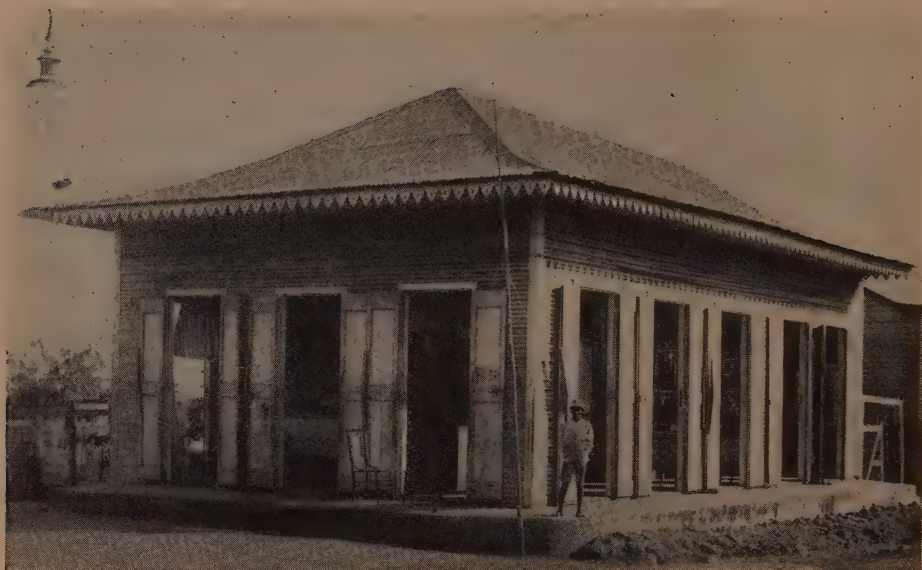
rented, to worship in. Hence the need of acquiring property and owning something in the name of the Church.

At the capital we still continue our Sunday services and our day school. We hope soon to make an attempt at an industrial school, and night school for English Negro children. The government makes no educational provision for them. They are welcome to all the advantages and privileges of the Spanish schools. The teaching, however, is conducted in Spanish, by Dominican teachers—and rightly so. We hope also to commence something of domestic-science training for the girls.

Mrs. Wyllie succeeded some time ago in starting nursing classes at the Dominican Hospital, under the direction of Commander Hayden, M. D., U. S. N. This work is still carried on and two American nurses are in charge and doing excellent work, and another is employed and doing equally good work in the interior.

San Pedro de Macoris. In this city and district there is more work to be done than two priests can undertake—to say nothing of the work carried on by the Reverend B. I. Wilson (of the missionary district of Haiti) for the past twenty-seven years.

We have the prospect of securing a house and large lot for ten thousand dollars. I am anxious to secure that property because there is a prospect of a priest and his family coming down there in August and unless we can buy property there is no place for him to live in that city. San Pedro de Macoris has the most English-speaking Negroes and communicants of the Church of any place in the island. There are no less than eight *centrales* or sugar estates, all within ten miles of the city and accessible by automobile and all anxious to give us an opportunity to have services there. To give the new man a start we have employed three lay-readers to



WHERE THE SERVICES OF THE CHURCH ARE HELD IN LA ROMANA

go about those estates on a Sunday and give such services as they can, to gather our communicants together so that our new priest will at least know where to locate our own people. The prospect is certainly bright in Santo Domingo City, but it is four times as great at San Pedro de Macoris. The reason why I did not start at the latter place was that it was nearer the center of things and better traveling facilities could be had from the capital, Santo Domingo City, than from Macoris.

La Romana. Here we have a paid lay-reader, an agent of the Department of Missions, still in a rented building. The work here has had a slight setback owing to the fact that two hundred colored people—mostly our Church people—have recently left for Cuba. Instead of having a very large and flourishing mission we are reduced to about seventy-five communicants. We have the offer of a piece of property for \$3,500. It is a large L-shaped building suitable for a chapel and house. It is a new build-

ing and well worth the money asked for it. I only hope it does not get away from us through lack of ability to put up enough security to acquire it. We can pay the interest on the money from the rental which the Department of Missions allows for that station.

Italia. All the places I have mentioned are east of the capital, Santo Domingo City. Now, going forty miles to the southwest of the capital, there is Italia, a large sugar plantation where there are no services of any kind. It is very difficult to get there, but the letters I have received from there asking me to come oftener than once in six months are numerous and distressing.

Asuza. Here there are two sugar estates, Ansonia and Auzana, where like conditions prevail as in Italia. I have only managed to get there once, because I am never sure whether I can get back to the capital inside of three weeks. In fact, one can go to New York and back with less difficulty.



SANTO DOMINGO FROM THE WIRELESS TELEGRAPH TOWER, SHOWING THE POORER QUARTER



THE RUINS OF THE FIRST RELIGIOUS BUILDING IN THE NEW WORLD

Situated across the river from the old city of Santa Domingo. Once a year, on Columbus Day, a procession comes here from the city and service is held.

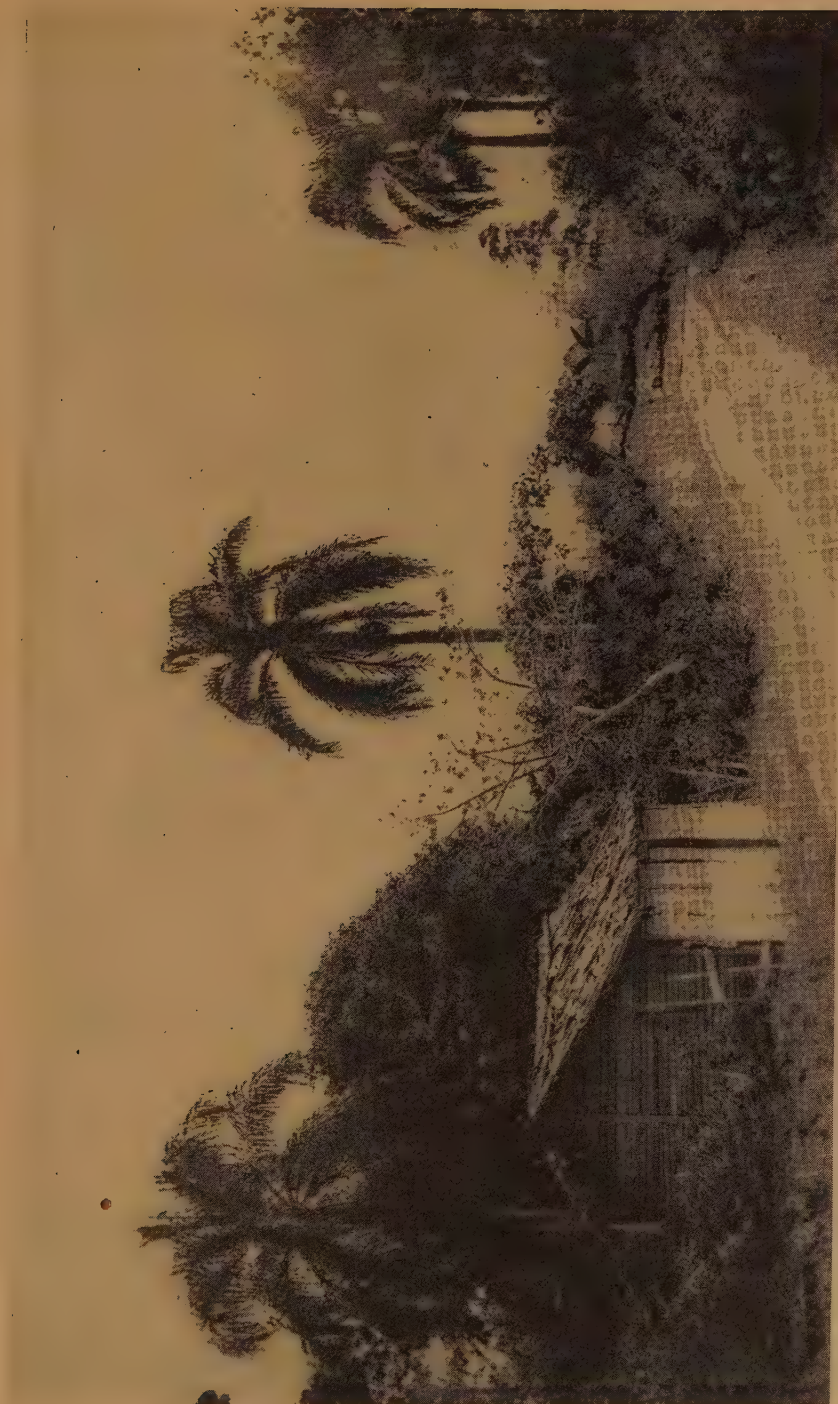


CALLE MERCEDES, SANTO DOMINGO, WITH MERCEDES CHURCH IN THE DISTANCE
In the low building between two higher ones at the left our services are held



AN ATTEMPT AT IMPROVEMENT IN SANTO DOMINGO

"The street is good and the sidewalk of concrete. The house has good doors and sideposts and they are painted. These things indicate the ascending scale of society"



NATIVE HOUSE ON A COUNTRY ROAD

At mid-day the interior looks very inviting to the traveller



FIVE CENTS A CAN!
A "water-wagon," at La Romana



OVER THE FENCE FROM THE WYLLIES
Ready for breakfast



Mules and baskets—the usual way of carrying produce



A rather good native house on the way to San Isidro

EVERYDAY LIFE IN THE DOMINICAN REPUBLIC

The Latest News from the Dominican Republic

Barahona. At the extreme west of the southern part of the island, a new sugar estate is being made. The cane is planted and the machinery is being landed and I have been able to interest the management in giving us the opportunity of opening services. I am in hopes that we will have a church there and a house for a priest. This place is so far away from the center that a man would require to be a resident there, and if this *centrale* proves to be what it hopes to be, there will be more work than one priest can manage.

Some few weeks ago there were three cases of typhoid fever in the camp and Mrs. Wyllie left in a private yacht at midnight, arriving there next day, and was there with the sick for more than a week. She was the only person available at that time and the management were most thankful for her services. I have not been there myself for eleven months because, while I occasionally could get there, there is no saying when I could return. With this new enterprise at Barahona, however, both the Clyde Line and other steamers are making the port more or less regularly, but the expense of getting there and back may still be prohibitive.

I am glad to think that on my return journey from the States I will be able to stop at Monte Cristi, where there are quite a number of English who have come over from Turk's Island. There is, however, an English Wesleyan church and a Baptist church there.

I hope the day is not far distant when the new road from the capital to La Vega will be open for traffic. That will give us an opportunity to get into the heart of the island, where I have not yet had an opportunity to go owing to its inaccessibility.

I have to return most grateful thanks to the Islands Committee and to some friends in Santo Domingo for



OX TEAMS IN MACORIS

providing me with an automobile, which will daily become more useful in the work. At any rate, the possession of the automobile right now will enable us to get a breath of fresh air and give us an opportunity to take in small settlements around the capital which we have been unable to visit.

The new Calendar which the Department of Missions issued and of which I received five hundred copies, was a Godsend. Not only the English Negroes but Dominican shopkeepers were anxious to have copies. In Santo Domingo City you will find one in a conspicuous place in the café, the shoemaker's shop, the tailor's, the government correctional school, and in houses. I believe I could have distributed five thousand as easily as the five hundred throughout the island.

I also wish to record my grateful thanks to the Church Periodical Club. Without the help which they have rendered me in the past two and a half years, my work would have been impossible. The crying need for literature is very great and although I received a very large amount from the Church Periodical Club and from others, still my distribution box is always empty. In this connection, a word to the wise. Do not throw away good magazines, or Sunday-school papers or books. Send them to the Church Periodical Club, or to me at Santo Domingo. We need them!



THE CONGREGATION AT NANCHANG
The blind organist may be seen at the right

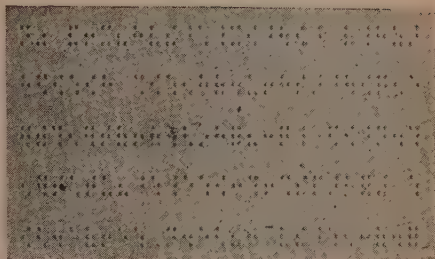
A BLIND ORGANIST IN CHINA

WHEN Dr. Wood visited our mission in Nanchang, China, he found a congregation worshipping in one of the rooms of a Chinese house. It was poorly lighted and ventilated and undeniably damp and cold. The amount of sunlight coming from the adjoining courtyard through an opening known as the "heavenly well" was altogether insufficient. Much to his regret, Dr. Wood was unable to provide a better place of worship. During the past few months, however, the adjoining property has been purchased. This will give sufficient ground space upon which to build a simple chapel as soon as the necessary \$10,000 can be secured. Meanwhile, the Reverend Lloyd Craighill and his Chinese helpers do their best to carry on until the Church at home comes to their aid.

Dr. Wood found in Nanchang what is quite common in China, a blind organist. It is a great blessing that some Christian men whose eyes are completely closed against the sunlight, can be trained as musicians. This blind organist, Li Shin Tsai, was doing his best with an ancient and asthmatic portable organ. Stops did not operate correctly, occasionally a key would fail entirely to do its part. The result was a bit depressing even to Chinese, who from our Western point of view, are not distinguished by a highly-developed musical sense.

While a \$10,000 church was a project far beyond the possibilities of Dr. Wood's discretionary fund, a \$125 organ was not. Mr. Craighill was asked to tell the congregation the next Sunday that if its members would give \$15 towards a new organ, the remainder would be provided. The Chinese did their part and soon after the organ was purchased in Shanghai and sent on to Nanchang.

On behalf of the Chinese Christians the blind organist has written a letter



Part of Li Shin Tsai's Letter

in the Braille system, adapted to the Chinese language. Here is a translation:

Dear Dr. Wood:-

You gave us an organ which arrived here on October tenth. We thank you very much. This organ is not only used to play hymns to praise God, but by looking at it we can think of your kindness. We also think of the reason why you love us—because you know of the love of Christ and it is He who inspired you to show this love toward the people of other countries. This gift shows your good wishes, therefore we shall keep you in dear remembrance. We have no way to compensate you. We can only pray before God's presence and be united in His spirit. This organ shall be kept here as a remembrance of you. When we see it it will be like seeing you.

Not only all the Church members thank you but I personally want to thank you because through this beautiful organ I can praise God. When we sing we can let the non-Christians know that we are praising Him. When I think of my own attainments I cannot but feel that it is Christianity which has done all this for me, and by the power of God has made me a useful person.

The Church in Nanchang is still in its infancy so we need your help, otherwise we will become discouraged. It is our sincere hope that you and all those who love us will help us more and more so the Church here will make progress. There is much more to be said but I can write later.

With best regards to Mrs. Wood and your family, I remain,

Yours respectfully,

LI SHIN TSAI.



Bishop McKim is laying the cornerstone. The Reverend S. H. Nichols and Deaconess Newbold stand near him. The Japanese priest is the Reverend Rokuro Takuma of Aomori. Mrs. Nichols and her son Cecil are seen at the extreme left.



Another view of group at laying of cornerstone

LAYING THE CORNERSTONE OF THE CHURCH OF THE ASCENSION,
HIROSAKI, JAPAN, MAY 7, 1920

A RED LETTER DAY IN HIROSAKI

THE seventh of May was a red letter day in the Church's mission at Hirosaki.

Twenty-five years ago the mission was begun in this important city of 45,000 people, one of the largest places in northeast Japan, a garrison town, abounding in Buddhist temples. At first it was visited from Aomori, an hour distant, but in 1900-1901 houses were built for a resident missionary and a Japanese catechist; and a billiard hall, crowded in between the two in an obscure side street, was bought for a chapel.

Twelve years later Bishop McKim wrote to the Church at home, asking for "a proper church building instead of the wretched little place that was a failure as a billiard hall". Four years before a fine lot, in one of the best locations in town, had been bought for a church, and \$5,000 would build one "worthy of the worship of God".

Three years more passed and then the Reverend Shirley H. Nichols came to Aomori, with charge of the mission at Hirosaki. In 1917 he wrote of "the hidden church" there, and the continued need of that \$5,000, towards which only \$500 had been given. When home on furlough he expressed this long-felt need.

In 1914 Dr. Wood visited Hirosaki. He recognized how great the need was, and that the increased cost of labor and material made an additional \$5,000 necessary. The American Church Building Fund promised \$500; from other sources \$4,081 have been received, and at last, on March 8, 1920, the contract was signed, and a week later work on the building was begun. Then came unexpected delays, which the exhortations and exertions of the catechist, Okumura San, overcame in time for Bishop McKim to lay the cornerstone before he left Japan to attend the Lambeth Conference.

The ceremony took place most happily, owing to the energy and effort of the catechist, who not only selected the stone and supervised the cutting of the inscription—which is very finely done in Chinese character writing—but was also instrumental in securing the box to be placed in the stone. A lead box, such as is customary, could not be found in Hirosaki and there was not time to order one from Tokyo, so Okumura San and one of the vestrymen, Ichinohe San, a jeweler, undertook to make a copper box. "The result was wonderful; the workmanship so excellent that to one who did not realize the purpose for which it was shut up in the stone, it seemed a crime to hide so beautiful a thing". So wrote Mr. Nichols. "But happier yet", he adds, "was the general, deep interest which was aroused by the fact that the box was a complete personal offering of those who shaped it. Continued dedication of one's time and talents, as complete and successful as those embodied in that box, would be a sure foundation for the spiritual activities of the Church of Christ."

"So many of the readers of THE SPIRIT OF MISSIONS", continued Mr. Nichols, "have been appealed to to help us, and have shown their deep interest by generous gifts, that I am sure the information we are now able to give will bring joy to many. We would add our deep gratitude to everyone who has offered willingly for the service of the house of God. As the building begins to take shape I begin to realize more vividly than before what a strong witness to the Resurrection of our Lord it is going to embody. All who are interested will rejoice with me that certain friends in America are trying hard to provide a joyous Christian bell to extend the testimony of the building to all the town and to call all to worship."



THE HOME OF THE MEXICAN PEON



A MEXICAN WOMAN GRINDING BOILED CORN FOR TORTILLAS

The stone on which the corn is placed is the METATE. The long stone with which the grinding is done is the MANO. It has four surfaces of different degrees of smoothness for successive use in reducing the corn to the requisite fineness. When the grinding is complete, and the corn has become dough, a lump is patted out between the palms of the hands into a large thin cake called a TORTILLA, which is then baked upon a hot flat surface of stone or iron. It is a palatable and excellent article of food, when fresh



NOPALA HOSPITAL AND CHURCH

"The plough is just like that depicted on the Egyptian pyramids"

"SUCCESS"

By Robert G. Macy, M.D.

OUR little hospital, during its checkered career of seven and a half years, has done its quota of work in the vineyard of the Master despite many handicaps. For only one year, prior to my arrival three months ago, has it had a resident physician. And only during this last three months have a physician and nurse been stationed here at the same time. This short space of time is hardly sufficient to demonstrate what can be done in this field, especially since we lack much which, at home, would be considered vitally necessary to an institution of this kind.

But what we have done, despite all drawbacks, is enough to encourage us and to warrant hopes for better things in the near future. Whether or not I may say that our work thus far has been a "success" depends entirely upon what constitutes success or failure.

Judged from a standpoint of dollars and cents we have not succeeded. While our income has increased since my arrival, so also have our expenses; and we are still far from self-supporting. But if I am to take the motto of *service*, given me by our good bishop, as a standard, I think I may say we have succeeded. Our ministrations, by God's grace, have been the means of saving some lives; and in one instance an innocent babe, with the sins of her parents visited upon her, would certainly have been blind in both eyes had not the care and attention she received in this hospital saved her eyesight.

But we are still far from the realization of what seem to me to be the possibilities of our little House of Hope. Yet this does not cause me to lose heart because I still think that by kindness, courtesy and patience, and

by the best possible use of such talents as God has given me, together with the valuable assistance of an excellent trained nurse, we may be able to convince the poor and ignorant class that the motto *Salud* (health), over our front door, and the name of our little hospital are not vain, meaningless words, so that they will come to us in confidence, more willing to take advice and follow directions after being assured that we are disinterested friends and well-wishers. I freely confess that this phase of our work appeals to me most strongly, since, though in a feeble human way, it is following the example of the Master in His earthly ministrations. This, however, does not imply that I am not fully alive to my duty towards our good friends in the United States, whose contributions make it possible to run our little hospital; and I feel it incumbent upon me to make every effort in my power towards becoming self-supporting, and I can honestly say we are doing this.

First-class equipment would undoubtedly be a great aid towards the attainment of success (judged from either standpoint), since it would appeal to those of sufficient intelligence to appreciate such things and because work could be successfully done which now cannot be undertaken at all. Good results speak for themselves.

Few of the readers of *THE SPIRIT OF MISSIONS* realize fully how primitive, simple and deplorably ignorant are the poor peons, who constitute nine-tenths of our patients. Stone threshing floors, such as are mentioned in the Old Testament, are in common use here. The grain is trodden under the feet of horses and afterward winnowed by tossing it into the air with shovels, the wind carrying off the chaff and the grain falling back onto the stone floor. There are no such things as mowing or threshing machines in use anywhere in this part of the country. The method of grind-

ing corn for the daily supply of *tor-tillas* (corn cakes), which are the staff of life in Mexico, is equally primitive. In lieu of corn mills, the supply for each day is ground between two roughened surfaces of stone by the housewife. The plough in general use is that depicted on the Egyptian pyramids, without a change. Wheeled vehicles are seldom seen in this part of the country; roads (or rather the lack of them) would not permit their use. Travel is either on foot or horseback, and freight is handled by *cargadores* (porters) or by pack-saddle, the long-suffering donkey being the universal beast of burden.

Stone is the universal building material here; fences are walls of loose stone that are cleared from the enclosed land being used. The better class of houses are well built of hewn stone and red tile roofed. But those of the poor class are mere heaps of stone, of such size and shape as nature supplies; the cracks chinked with mud, and a thatched roof. The side walls are usually about four feet high and one small door is the only means of admitting light or air. Fresh air and bathing are dangerous things, according to the firm belief of the average peon, and should only be indulged in with great moderation. In telling us their troubles they very frequently attribute sickness to one of these rare baths, or to leaving the one door of their hut open.

It would be unfair to my poor people were I to neglect mentioning some of their virtues and redeeming traits in this sketch. They are beautifully polite, with a thousand little courtesies unknown to the Anglo-Saxon, and to say they are patient falls far short of describing the stoicism with which they bear poverty and privation unknown anywhere in the United States. We have had what to me is a remarkable proof of the honesty of these poor people every day in our clinic. On the table in our consulta-

tion room is always more or less money, sometimes as much as thirty or forty dollars, in copper, silver and gold. Frequently no one is in the room except a waiting patient, the door is open and more patients are waiting outside in the hall. Not a penny of this money has ever been missed, yet strict bookkeeping is done as every cent is received! Bear in mind the daily wage of most of these people is fifty cents (twenty-five in United States money) and the amount on the table in sight is often what they consider a small fortune. I remarked, shortly after my arrival, that this was careless and might result in loss, but the nurse assured me she had been leaving money on her table that way for a year and a half without losing any, so I had no more to say. They are very grateful for what is done for them and—the opinion north of the Rio Grande to the contrary notwithstanding—they do not hate Americans. That the military and a few political schemers (possibly five per cent. of the population) hate us I am ready to admit. But the peon does not. Ten generations or more of sad experience have taught him that the man higher up is going to get all he can out of him and give as little as possible in return, and he governs himself accordingly. But this attitude does not apply to Americans any more than to anyone else. The business man and the property holder generally want peace at almost any price. They do not want their country invaded—who does? But they want a stable government and renewed business activity, and they want it more than anything else.

From an excellent article in *The World Outlook* for March, 1920, I quote:

"We have abused and threatened Mexico for many years. * * * Her people are ignorant, the masses of them. That makes them weak, superstitious and easy to be duped. * * *



Front porch of the Nopala hospital

Nothing could possibly be easier than for us to help educate them. * * * One-hundredth part of the money that would be required for military operations would suffice for this, and it would be a hundred fold more effective in 'cleaning up' Mexico."

Finally, lest I should appear presumptuous in expressing myself so dogmatically upon the much-discussed Mexican question after only three months' experience here, let me explain that I have lived ten years among Latin-Americans, more than half of which time was spent among Mexicans.

Fellow Churchmen, do you want to have a hand in this bloodless "cleaning up" of Mexico? The way is open before you. Our little hospital is doing its quota, and similar institutions could do the same elsewhere in Mexico. The same is true of the Hooker School for girls in Mexico City, the boys' school at Guadalajara, and our various parochial schools.

Help the helpless sick and suffering, teach them better ways of living, help educate youth, and you will help a weak and struggling nation to stand on her feet and help herself.



TRINITY CHURCH, PRINCETON, NEW JERSEY

SUMMER CONFERENCES

PRINCETON

By Louise Hutchison

THE baby among Church conferences started what looks like a most promising career in the ten days from June twenty-first to July first at Princeton, New Jersey.

This newest school for Church workers marks, with particular emphasis, the growth of the summer conference movement in the Episcopal Church. The Princeton Summer School for Church Workers is an offshoot from the school at Geneva, New York, and under the same management. It was started by the Board of Governors of Summer Schools in the Second Province, because experience had proved that the distance of Geneva from the southern end of the province kept many from attending it. The result has shown, conclusively, that their judgment was right, for the number attending at Princeton was over 150—surprisingly large for the first year. The bulk of the members came from the dioceses of New York, Long Island, New Jersey and Newark. Pittsburgh, Maryland, Minnesota, Cuba and the Philippines were also represented.

The school was housed in the building and grounds of the famous old Presbyterian Seminary at Princeton, the largest and best known of their theological schools, with a record of fine men who have gone from those halls to work for their Master all over the world.

At the same time with our conference the Presbyterians were holding, at the graduate school, a post-war conference of their foreign missionaries and members of the Foreign Board. Some of the delegates were living in Alexander Hall, next to us, and our paths crossed on our way to various meet-

ings. One evening we invited them to come to our sunset service. A number of them came, although much occupied with important committee meetings, and Mr. Robert Speer made a most interesting short address.

The life at a summer conference comes under three headings—study, worship, recreation. To get the best out of it, these three should be well balanced. At Princeton I think the atmosphere was very wholesome and sweet in this respect.

In regard to study, the record of regular attendance at classes was unusually high. Some of the classes showed one hundred percent attendance. That meant, of course, an earnest desire to get the utmost possible out of the courses.

The usual classes were given in Church-school organization and teaching. More and more teachers in our schools are learning to avail themselves of this opportunity to increase their efficiency, but there are many still who need to realize the chance the summer school offers, not alone for this increased skill but also for getting a bigger vision of our calling as trainers of the Church of the future.

Possibly it may sound like a stereotyped phrase to say that a lecture was "enjoyed" by those who heard it. But there was nothing stereotyped in the way Dr. Blodgett's lectures presented the early part of the Old Testament in the general Bible class. His sane view of those early Hebrew stories, together with his keen appreciation of what was fine in them and a delicious sense of humor, made a refreshing hour and gave us real enjoyment we wish Bible classes afforded more often. Why shouldn't they?

Summer Conferences



STUART HALL
A meeting-place at Princeton

Other courses, of which it is impossible to speak more at length, were the "Survey" (an interesting subject, masquerading under a terribly dry name), "Christian Fundamentals" (which attracted a large number of the men of the conference), and the Social Service courses. There were also special training classes for workers in the Girls' Friendly Society and the Church Mission of Help. Conferences on various afternoons threshed out the many complicated problems connected, at present, with the Church Service League, the Woman's Auxiliary, the Church School Service League and the Girls' Friendly Society.

In connection with the study, it was interesting to have the first diploma of the Princeton conference go to Mrs. Perot, who had earned it by three years' work at Geneva.

The hospitality of Trinity Church was very gracious and the atmosphere of one of the most attractive of American parish churches was a great factor in the life of the conference. Its chimes alone were a benediction.

A pageant—*The Bride of Christ*—was given in the church on Sunday evening, by the rector and some young people of Trinity Church, Trenton. It had been most carefully prepared and the banners and fittings were perfect.

The only trouble with the recreation—which was supposed to be the chief feature of the afternoons—was that some of the young people seemed to be too tired to go in for the boating, tennis and golf which were offered. But large parties went off on the various excursions planned to the Princeton Battlegrounds, Washington's Headquarters at Rocky Neck, Trenton Potteries and other Princeton "sights".

Any one doubting whether young people could have a "good time" at a Church conference should have been present at the field day to see the potato and suit-case races and at the "stunt night" when the various diocesan delegates showed they had more brains than even their instructors had given them credit for, by their inventions of songs, jokes and limericks.

I think the alumni of the Princeton conference will look back on their ten days' experience with more and more satisfaction. The place was lovely and restful, the atmosphere full of earnestness and sincerity, but full, also, of cheerfulness and good comradeship. And we who in the hall heard Mr. Tyler's injunctions not to be Christians with long faces and who, under the wonderful old trees on the lawn at the sunset services, listened to Mr. Oldham's sincere and simple talks on the Christian life, will be the better Christians and the better Church workers for our experience at Princeton.



THE "BOOK ROOM"



TOWER COURT, WELLESLEY COLLEGE

WELLESLEY

By *Julia D. Kent*

THE recent Conference for Church Work at Wellesley was one to make a deep impression on all those present. The atmosphere of unity and fellowship, the generous giving of themselves and ever readiness to help on the part of the faculty and those in charge, and the inspiring leadership of the chaplain each did its share in making the conference a wonderful one.

We, men and women, were gathered from all sections of our great country, with some of our missionaries from the Far East, and others from nearer by, and the number of registrations—four hundred and sixty-four—was greater than it had ever been. Some there were who had attended the conference each year, and others, like the writer, who had never been before, but all were so cordially welcomed that any feeling of strangeness was quickly lost.

Every day began at seven with the celebration of the Eucharist, at which large numbers were always present. At a quarter-to-nine we were in chapel again for a few prayers, and the "key-note" address of the day, followed by the happy singing time with Canon Douglas to instruct and lead, and as never before one realized the great wealth in our *New Hymnal*.

There were three lesson periods in the morning with so many courses each one could find what he needed, and during the afternoon, here and there on the grounds were gathered groups from different classes in informal conference with their instructors.

But with all the work there was also time for play. There were tea-parties for all the members, and tennis tournaments, boating and bathing, specially enjoyed by the juniors, of whom there were eighty-five.



THE LAKE AT WELLESLEY

One afternoon we had a pageant, *Rebekah*, telling the story of Eleazer's search for Rebekah to be Isaac's wife, and with its bright colored costumes and the setting amongst the trees, it was most impressive and beautiful. One evening we had a Girls' Friendly play, followed by one of the Church Periodical Club, both very entertaining and both giving an insight into the many sides of their work. Another evening the juniors entertained us, and other evenings there were more serious meetings with special speakers, one of whom was Mr. Hickson, and it was indeed a privilege to hear him.

Sunday afternoon we had an outdoor meeting when we heard from our missionaries of their work in China

and Japan, in Porto Rico and South Dakota, telling of the great opportunities open to the Church, and the great need of more workers and money.

Each day at noon there was a short service of intercession in the chapel, and each evening after dinner was the sunset service, held outdoors by the lake when the weather was fine. At a quarter-past-nine was the short compline service, and at ten o'clock one of our juniors played a hymn on her cornet, and then taps; a happy ending to a happy day.

One cannot close without speaking of the beauties of the college grounds and buildings, and of the thoughtful care we received, all most graciously given. But Wellesley will be only a temporary meeting place, we fear.

The ten days having shown how much the Church has to give in such a conference, and how important it is that it should be mentioned, as we came away, filled with the joy of having shared in such great privileges and a deepened sense of responsibility for all we had received, there was an earnest hope in each heart that some day, by God's grace, the Conference might have a permanent home.



ONE WELLESLEY MEETING PLACE

RACINE

By the Reverend Edwin J. Randall

BY ones, twos and threes they came, some in larger groups; most of them from the Middle West, others from districts more remote; from New York and Massachusetts on the east, Oklahoma and Texas on the south, North Dakota on the north, Spokane and Los Angeles on the west, and one from the far east, China; more than three hundred and fifty strong they came to the Mid-West Conference. Some young, with life before them with its golden opportunities; some in middle life but still young in mind and zeal; others with life largely in the past, yet eager still to serve and grapple with the new problems and opportunities of the present, and intent upon studying to serve more efficiently in the Master's kingdom.

To Racine they came, gathering as one great family in the buildings and grounds of Racine College; to Racine the beautiful, hallowed by holy Church associations for sixty years or more, fragrant with memories of consecrated lives, and beautiful with nature's endowment of trees and shrubs, looking off from a high bluff over the blue waters of Lake Michigan. Such an environment could not but help to inspire a larger vision, higher aspirations, and whole-hearted consecration.

The chapel stands in the center of the campus and was indeed the center of the whole conference. To enter we passed the grave of the saintly De Koven, on whose tomb are engraved the words, "He being dead yet speaketh". Then at the altar in the early morning gathered the workers to welcome their Lord and Master, to confess their sins, to meet Him in counsel and to seek Him and His help as co-workers, that they might serve more efficiently. There, too, we sat as children to be instructed in God's holy

Word by Dr. Ferris and Fr. Officer; then to be taught to sing God's praises more reverently by Canon Douglas; then again at noon-day to unite in quiet and earnest far-reaching intercessions; and for a little while again in the late evening for the office of Compline.

After the Bible instruction in the morning in the chapel, the whole conference broke up into classes for serious study. Practically the whole conference met with Bishop Johnson of Colorado during the fourth period, and were helped and encouraged by his earnest loyalty to the Church and his sturdy common sense and scintillating humor. Bishop Johnson brought us face to face with the serious business of the Church and opened up the possibilities and plans for the continuance of the Nation-Wide Campaign. He urged less fault-finding among ourselves and more whole hearted loyalty to the Church we love. He emphasized practical co-operation with the new organization of the Presiding Bishop and Council, and expressed the right of the Church people to demand of them an account, even to the asking of pertinent and embarrassing questions, in a charitable spirit.

In the afternoon, conferences on various organizations and phases of Church work were held.

Among other interesting features were the exhibits of Church-school work, the Girls' Friendly Society, and articles sent by the Church Missions House, which had been gathered from the various mission fields.

In the afternoons members of the conference expressed themselves in a very human way by various kinds of athletics. There was much enthusiasm in the games of volley ball, indoor base ball, and tennis, and all enjoyed the healthful, vigorous out-door life.

Summer Conferences

At eight o'clock general conferences were held in the large school room. At one of these it was our privilege to hear of a lay-worker's experience in North Dakota by Miss Elliott, of the work among the Indians of South Dakota by Miss Peabody, and the evening reached its climax in the address by Miss Hewitt, who had given some years to missions in Anking, China, and whose heart is still there. She urged each one, even though he or she may not be chosen or able to bear the King's message in person, to assist in every way possible those who go forth in the name of the King to herald His message.

We should have more of the real romance of missions at our Mid-West and other conferences of the Church. The mission work is the very heart-beat of the Church.

On the beautiful lawn beside the chapel the Sunset Services were held; at most of which the addresses were made, by Fr. Officer, who acted as chaplain to the conference, and who was the human center of our spiritual activities. He gave us the key-note of the conference, "I was not disobedient unto the heavenly vision". He led us along spiritual heights from whence we could see inspiring visions, yet kept our feet on the earth lest we forget the vision of the work-a-day world and its opportunities. He called us to be witnesses to lead others to Christ by our own lives.

Not the least among the features of the conference were the meetings of the young people, in which they were brought face to face with the privilege of making the most of their lives in consecrated service. Some were filled with the impulse to dedicate their lives to Christ and His Church. May God guide them and use them according to His loving will! More and more at these conferences of Church workers we will be standing on holy ground, where lives have been offered to Christ and accepted by Him.

Dr. Caley gave most interesting lectures on Church history.

The conference closed with a pageant on the life and work of Saint Paul, given on the lawn south of the chapel. Then followed a service at the grave of the saintly De Koven. After the Holy Eucharist and breakfast Friday morning, the members of the Mid-West Conference went away with happy memories of pleasant associations, with larger visions of service, and with renewed courage and determination to serve more efficiently.

An account of the Racine Conference would be incomplete without a word of sincere appreciation for those whose plans and work made it possible. For months past those who were charged with the necessary details of preparation had given their time and strength without stint, thus insuring success.

The privilege of meeting in the Mid-West Conference on the grounds of Racine College, which was and is not, could not help but be clouded somewhat by the possibility of the loss of Racine to the Church. It is true that the buildings are out of repair and that it would cost thousands of dollars to put them in proper livable condition for an efficient school or college for boys or young men; but no place in the whole country has more hallowed associations than Racine. No place has so won the loyalty and love of the boys and men of the Church as Racine. At present a large debt overhangs the property, and this past year the buildings have been used as a rooming house. Racine must be saved to the Church, if not for a boys' school, then for a training school for Church workers. It is not the responsibility of the diocese of Milwaukee alone, but the responsibility of the whole Church. May God open the way by which Racine may again come into its own, and be the center of life and work for the Church of God in this great Middle West.



"THE SPIRIT OF SERVICE"—VOLUNTEER WAITERS

GENEVA

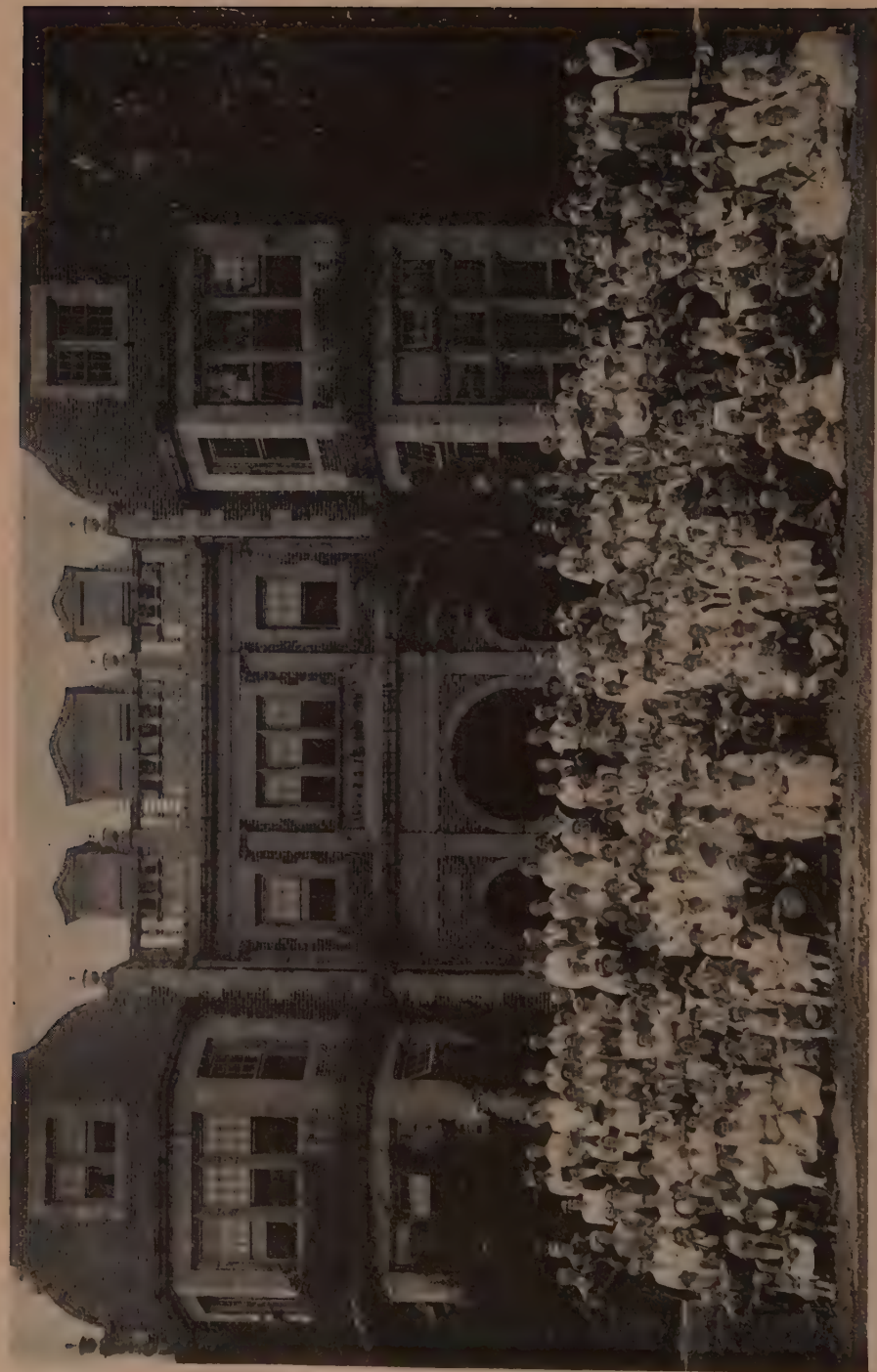
By the Pastor

I HAVE visited twenty-eight countries," said one of our clergy coming from Cuba to attend the Geneva School, "but I have never seen a more beautiful or ideal place for a great summer school." Such is one's first impression of Hobart College with its sister institution, William Smith College for Women. The sense of quiet retirement from the rush of the world's business which the green campus and its great trees gives one, immediately produces an atmosphere peculiarly conducive to study, worship and true fellowship.

It was thought by a few that the Princeton School, begun this year, might interfere with the growing interest in the Geneva School, but, quite the contrary. The numbers at Geneva have passed all expectation, the total number registered being over four hundred. They came from the dioceses and districts of Western New York,

Central New York, New York, Newark, Long Island, Albany, Maryland, New Jersey, Pennsylvania, Harrisburg, Ohio, Cuba, Chicago, Southern Ohio, Erie, Washington, Western Massachusetts, Indianapolis, Virginia, West Virginia, North Dakota and Southern Florida. There were forty-two clergy and about forty laymen, so that the proportion of men was very large, almost one-fifth. There seemed no question that the Nation-Wide Campaign working in the respective dioceses and parishes has been largely responsible for the greatly increased membership and that its call for service and especially the service of trained workers is being answered.

Each day saw the members of the school from nine to twelve o'clock pouring into the dozen class rooms with note books and pencils. Classes gave such a wide range of choice to the students that all could find just



THE GENEVA SUMMER SCHOOL, 1920, IN FRONT OF COXE HALL



BASEBALL—REVEREND G. H. LEWIS, CATCHER; MISS NEWBOLD AT THE BAT

the help they needed for their work at home. Some classes numbered as high as sixty-seven. At midday came Dr. Blodgett's popular Bible hour in which the Old Testament was made to live again for many of us. We can never forget the picture he drew of the "reconstruction days" of the fifth century, B. C. We almost heard Ezra reading the *Book of the Law*, we almost shook hands with the splendid, strenuous layman, Nehemiah, and we felt the spell of the "inspired people of God" through the literature which they produced. The afternoon conferences on the Work of the Brotherhood of Saint Andrew, the Girls' Friendly Society, the Church Service League and the Church School Service League, the teaching of the Catechism, the Church Mission of Help, Vocational Guidance for Young People, and the evening lectures on the Nation-Wide Campaign, the Holy Land, the Mission to the Eastern Churches, Armenia and so on, all by experts, gave an opportunity to all members of the School to profit by the presence of these leaders. A conference of special interest to

young people was that on life work held every evening by Miss Ashhurst.

The Geneva School from the first has stood for wholesome fun, and much of the fine spirit of joyous fellowship is due to the wise leadership of the governing board in appointing a recreation committee, with Mr. A. C. Burhorn as chairman.

The regular daily programme of services was: the Holy Communion, noon intercessions, hymn singing and sunset service and group prayer meetings in each house or hall. The attendance at all these services was remarkable, the number of communicants each morning ranging from seventy-five to over two hundred. The pastor's theme for the sunset services was "The Work of the Holy Spirit". On Sunday the school attended in a body the eleven o'clock service at Trinity Church and listened to an inspiring message on "Fellowship" by Dr. Bartlett, president of Hobart. In the afternoon Trinity's choir led the school in procession singing hymns to the "hill top" beneath the trees of Smith College where an inspiring open



BROTHERHOOD OF SAINT ANDREW MEN AT GENEVA

air service was held in the temple of nature's building. On Tuesday, the beautiful mystery play *Rebekah*, written by Miss Hobart, was given on the same spot. The reverent spirit, as well as the exceptional ability of those who took part, made us all feel that it was a deeply religious representation of Old Testament life. Too much cannot be said for Miss Mildred Brown and her helpers as interpreters of this beautiful story.

Among the new features this year was the daily conference for men led by Mr. Choate of the Brotherhood of Saint Andrew and the week-end conference for men and older boys. Over forty men were present on Sunday and added greatly to the inspiration and helpfulness of the school. The presence of the clergy and their sympathetic attitude was another tremendous help.

The dominating spirit of the school was an enthusiastic and joyous fellowship. Whether at the early service, in class, on the walk, in the dining room, on the field or in the quiet of the sunset service, or in the group

prayer meetings in the evenings, it was all the same—the intense interest in the welfare of the whole school and of each individual. It burst out in various ways: in the spontaneous greeting to Dr. and Mrs. Harding when we heard at supper time one evening that it was their wedding anniversary and we all marched singing around the dining room to give them our personal greetings; in the volunteering of both men and women in the dining room service when our numbers began to overwhelm the splendid force of Smith girls whose willing courtesy, along with the efficient catering, always made our meals so happy; and in the spirit of the office and book-room force and that of local hospitality committee, who never tired of their gracious and voluntary service. This spirit of joyous fellowship we can never forget.

"What have you learned from the Geneva School?" was asked of a man who had never been there before. "I have learned," was the answer, "that I will never miss another session as long as I live."

WORK AMONG THE FOREIGN-BORN

By the Reverend Thomas Burgess

Secretary, Department of Missions

FIELD Director Emhardt has completed his trip from Texas to the Pacific, along the Coast to Vancouver and then back again through Colorado. Just before he sailed for Europe, he wrote out for us the following impressions:

The Far West: Church work among the foreign-born and their children is a problem in the East; it is a critical issue in the West. A trip of more than ten thousand miles, visiting thirty-nine different centres, convinces us that the difficulties of the Church in the West have been, and are, very real, and that at the same time the future is full of hope. The large percentage of foreign-born in many centres does not present the many discouraging aspects that belong to the foreigner in the East. In the West he has entered upon the heritage of economic success that is open to all who accept the conditions of American life. In the West, even more than in the East, the Episcopal Church is facing great opportunities of expansion through service.

Everywhere on the trip there was manifested a desire to render service to State and Church, when information has been added to mere personal appeal. The plea for kindness and friendship toward the foreign-born, especially the slogan "For every communicant a foreign-born friend" was heartily received.

Mexicans: The docile, childlike Mexican opens the door of great responsibility and great opportunities. We know how he has been exploited by those who have preyed upon his credulity. He is equally, in fact more, receptive to the appeal of religion. Industrially our southern border states are dependent upon the Mexican laborer. He will catch

part of the American spirit with the economic success which of necessity will crown his labors. Shall he miss the fruits of the Spirit and fail to contribute to the moral and spiritual welfare of the nation?

Oriental: What is said of the industrial dependence of the border states on the Mexican must be said of the dependence of other districts on the Oriental. Unfortunately this problem is associated with grave economic issues. It is not the function of the Church to pass judgment on these, but we are convinced that if a race presents a problem, the responsibility of the Church is increased. This conviction grows when one observes the great change socially and morally that comes with the practice of the Christian religion. We hope in a short time to unfold a plan for extensive work among Orientals. In the meantime let us meditate upon our three Japanese and one Chinese Mission on the whole Pacific Coast. The Buddhists have there built many temples, and even the poorest excels the finest mission of any Christian body among the Orientals.

When in San Francisco, do not fail to spend an evening at the Chinese Mission. The Reverend Mr. Ng labors among his people day and night seven days in the week; and help him by giving an hour of your time to the pleasure—it is no work—of teaching these receptive students English.

Many Races: All the various races found in the East are found also in the West, segregated in great colonies, or scattered about—Armenians, Greeks, Russians, Italians and the rest, with their children. All are our neighbors.

NEWS AND NOTES

THE October issue will give the women of the Church an opportunity to equal the work of the children. See editorial and page 539.

ON the evening of Whitsunday Miss Katherine Putnam was set apart as a deaconess by Bishop Graves, in Saint John's Pro-Cathedral, Shanghai. Miss Putnam will continue her work in Yangchow.

THE friends of Saint Paul's School, Lawrenceville, Virginia, throughout the Church, will unite in sympathy with Archdeacon Russell on the death of Mrs. Russell in July. For the many courtesies and attentions shown them at the time, the archdeacon and his children wish to express their heartfelt thanks.

MRS. L. L. Kinsolving, wife of the bishop of Brazil, asks us to inform those who are kind enough to interest themselves in the affairs of that mission that the postage to Brazil is five cents. There seems to be an impression that it is only two cents, and the excess postage necessary is not only an inconvenience but a burden on slender missionary stipends.

BISHOP Overs of Liberia has just reached this country after his first visit to his district. On his arrival there he found the mission launch, the *John Payne*, out of commission. In spite of this handicap he visited every station except one. To do this he had to use every possible means of getting about—spending hours in surf boats in the open seas, days in canoes up the various rivers, travelling over the land by hammock and on foot, and when possible using the coast steamers. Just before leaving Bishop Overs held the annual convocation at Cape Palmas,

where the clergy and laity showed a splendid spirit of co-operation with the new bishop.

ASCENSION Day at the cathedral, Hankow, China, this year began with uplifting services in the morning and ended with a half-day excursion for the boys' schools in the afternoon. Two hundred and fifty pupils from all four schools, with their teachers, were given an enjoyable outing among the hills and fields of Chin-san, ten or twelve miles down the river on the Wuchang side. The launch was given by the Standard Oil Company, and towed three large lighters loaned by an official in the China Merchants' Steamship Company, whose son is a pupil in Saint Paul's school.

THE CHURCH MESSENGER, the diocesan paper of Southern Ohio, devoted the first part of its June issue to an illustrated account of what the Nation-wide Campaign has done for that diocese. It is most interesting and shows in a striking manner the advance possible where the Campaign is fully carried out. Beginning with April first the salaries of the twenty-three clergymen engaged in diocesan missionary work were advanced to meet the minimum of \$1,500 per annum recommended by the last convention of the diocese. The Cincinnati City Mission alone has work in twenty institutions. Among the other items noted are work in industrial centers such as Portsmouth and Martin's Ferry, among students in Saint Faith's Hall, Oxford, and Saint Hilda's Hall, Columbus, and among colored people at Dayton. The parishes in the latter place have united in an extension movement and \$2,000 has been appropriated for a field worker.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Bishop Tucker writes:

AT a mass meeting of laymen in the district of Kyoto, Japan, last April it was decided to undertake two definite tasks. First, during the next three years to concentrate efforts upon those churches in the district which are situated in important centers and which have already made some progress, with the idea of bringing them up to the point of self-support. Secondly, to try to get each congregation in the district to undertake a campaign for the purpose of doubling everything in their statistics.

The Reverend James W. Morris, D. D., was one of our pioneer missionaries in the Brazil mission. After fifteen years of service he returned to this country and accepted the charge of Monumental Church, Richmond, Virginia. Recently Dr. Morris has gone back to Brazil to be at the head of the newly-established divinity school in Porto Alegre. The following letter gives a glimpse of the changed conditions he found.

IFOUND on arrival in Rio orders awaiting me to hurry down to Pelotas where Convocation was being held, but I failed to make connections and so did not reach there in time for the session. However I met many of my old friends. I was guest in Pelotas of my former Sunday-school scholar, the Reverend J. S. da Silva, rector of the Church. He is married to a daughter of one of the prominent citizens, and has taken a position of influence in this community. He edits our bi-monthly paper. I need not say what a gratification it was to me to note the growth in strong Christian manhood manifested in this man. I attended my first service on Wednesday night, in the beautiful Church of the Redeemer, and made my first attempt at renewal of my Portuguese. I can little express to you my feelings as I joined with the large congregation in the familiar Litany and the

really well-sung hymns. It was a revival of days that I feared were gone forever. I thanked God, as I noted what had come to pass. The devout congregation, heartily joining in the old service, the splendid church so carefully and tenderly cared for, the evidences of love and loyalty on the part of the people, the ready eagerness to hear the word of truth, the Gospel of our Salvation, all this, contrasted with the struggles and difficulties of the past, filled my heart with gratitude.

The bishop accompanied by the clergy and laity from Porto Alegre departed almost immediately for that city, while I made a trip with the Rev. Mr. Leao, rector of the Church of Our Saviour in Rio Grande, to one of his important stations in the country. It is in a mountainous district some forty miles from that city and is what is called a "colony", that is a community of small holdings, once granted to colonists. A *colonia* has come to mean a small farm. Mr. Leao and I travelled the forty miles in a colony wagon.

I found a community of Brazilians who have replaced the German colonists. The latter have gradually moved away. We have a church building there, and the entire community is ours. We had a full service, wonderful singing by the whole congregation, without any instrument. And there I made my second attempt at preaching. It was a pleasure; the people came on foot from all the surrounding valleys, and climbed up the steep to the little church with its commanding view.

Mr. Leao has four other places for preaching near this church. He has at week-day services at these stations as many as one hundred persons. It is a simple and ignorant folk. Government provides no school, and chil-

Our Letter Box

dren are growing up without instruction. We have one man, a lay-reader, to conduct service on Sunday, but he is not able to teach. We surely should have a man right there to shepherd that needy flock, both to preach the Gospel and to teach the young. And that was my first assurance of the need of more clergy, men called of God and separated to the work, to do this sacrificial kind of service.

Leao is a very livè and vigorous worker. The town knows him and he has very greatly increased the attendance in Church. He has a Sunday-school of over 200 children, besides another in a private house of 80 children. But he feels that he cannot reach the town alone. Rio Grande has expanded a great deal. The improvements in the harbor make it an important port for large steamers. Leao has really three towns that he must try to evangelize. He is crying out for an assistant as is Severo da Silva in Pelotas. There are so many openings that one man in these large towns cannot meet the situation. This was my second assurance of the need of men fitted for the work.

At last I am in Porto Alegre. I am staying with Mr. Thomas at our splendid school of the Southern Cross. There are sixty boarders from all over the State and forty day scholars. The school is a decidedly Christian School and by God's grace the boys who go from here will know what our Church stands for, and will all have the chance definitely to give heart and life to the Lord Christ.

But I much wish that Thomas could have a trained assistant from home. He has all the infinite details as well as the larger matters of the school on his shoulders and I hardly see how he stands up under it. This is a wonderful opportunity for a missionary teacher. I am sure that a lover of boys could do a great service here under Mr. Thomas. The latter with his multitudinous duties is unable to bring as

large a personal influence to bear on the boys as he much desires to do.

As to my especial business, of course, everything waited my arrival. There are two men ready to begin their study of theology, ready to enter the Seminary. There are two young men in the school who complete their course this year, and should be ready next year. The bishop has a candidate in Rio, who will be sent down here. I do not know the amount of his preparation.

The next best thing to visiting the Orient is to see it through the eyes of so interested and interesting a traveller as Miss Marian DeC. Ward, of Boston, who has volunteered her services for six months in the Church General Hospital, Wuchang. We are glad of the privilege of sharing the following letter, written to a small circle of friends, with all our readers.

YOU asked me to write and tell you about my visit to China, and I have been trying to get to a place where it would be possible to be coherent on the subject. But with so many impressions crowding in all the time it does not seem as though I could put anything on paper, much less make it read at all the way I mean it. Not that China seemed strange to me. I felt perfectly at home here from the first moment of setting foot on land, and as to the welcome given to the new arrival by the missionaries on the field, it is something marvelous. But then the whole thing is marvelous. I can only say about China that it is like a picture book come alive, and it is the life, the aliveness, that makes it perpetually interesting. I suppose that is partly because the Chinese do almost everything in full view, partly because they do things so differently from ourselves, and partly because human nature is the most interesting thing in the world and what one really wants most to know about is the common life of the common people. Evidently the Chinese feel that way, for they have most certainly raised staring to the level of a fine art! I discovered one thing immediately (unless I knew

Our Letter Box

it before), which is that human nature is the same everywhere and that it is quite out of all reason to call the Chinese "those people". They are "just folks" like the rest of us, and very charming folks, too. Their readiness to laugh is contagious, at least, it is so to me, and I think it must be to others, because the missionaries laugh so much and are, as one of our visitors remarked, "so sane". To see a group of little boys here is just like the same experience at home. They chase each other, they make all the noise they can, sometimes they knock each other about, and one knows that they are just boys and will be boys, until they are men, and even then the really nice ones will keep on being boys. It is pleasant to see the fathers with their children, carrying the babies either in their arms or perched astride on their shoulders. And when there is no baby the chances are there will be a bird-cage with a bird in it. The birds are new to me, most of them, and very pretty.

My first visit outside the hospital was to Boone University Library, where I found Miss Wood in her charming New England house, looking so like home that I had to look out of the window in order to realize that I was not in Concord, Massachusetts. Mr. Seng and Mr. Hu, the two assistant librarians who have studied in New York, came to dinner and we enjoyed a good talk about the Library and the new Library School, which has such a bright future before it. Applications have already been received for the first librarians that are graduated. Boone Compound is beautiful at all times, especially so now that the blossoms are out. The chapel at Easter was a mass of marguerites, most lovely! We went over for the English service in the evening. The morning service we had here in our chapel, and a more inspiring service I never shared-in. There is something about a Christian Eucharist in a non-Chris-

tian land that fills one with joy indescribable. Perhaps we get used to it at home. Perhaps we do not realize what it really means to be a Christian—even a nominal one—until we see what it is not to be one. In any case, the joy is there and one is given faith to believe that some day the world will be peopled by real Christians—not Sunday ones, nor rice ones, but real, loving, serving, joyous ones, overflowing with thankfulness to the God Who has prepared for us even in this present world such good things as pass man's understanding.

Another delightful place is Saint Hilda's School. It is lovely, and growing lovelier all the time. One of the graduates is going to be married next month to Mr. Hu, of Boone Library, and I expect it will be a charming wedding. Saint Hilda's being out in the country makes it a pleasant change for us city folk. The walks are delightful and the quiet of the nights is most refreshing. I can't go there without expecting to see Miss Hutchins, she seems so entirely to belong there, but one gets a very hearty welcome from Miss Scott and the present staff of teachers, and its atmosphere is thoroughly home-like. The one thing needful there is the school chapel, and there is good hope that it will be built before many months. When I realize what the hospital chapel means to all of us here, I know what that one will do for the school.

Our chapel is used a great deal. There are two services on Sundays—Holy Communion at 7 a. m. and Evening Prayer and Sermon at 6 p. m., both in Chinese; Holy Communion in English on Fridays; daily prayers for the men's department morning and evening (the women's prayers are read in the wards); intercessions at noon for the foreign staff, and, for those of us who can do it, compline at night, according to the form used by the Cambridge Conference. Beside this, the girl nurses use the chapel

Our Letter Box

for private devotions every morning for fifteen minutes and on Saturday evenings in preparations for Holy Communion. There is also choir practice for all once a week. The Sunday evening service is intended for non-Christians connected with the hospital as well as for Christians, and the foreign staff also attends. Even to one who understands no Chinese these services are very inspiring, although a long Chinese sermon sometimes does seem very long! The chapel full of young men and women, in training for a profession which expresses as much as is possible that love for others which is the mark of Christ, in a country where the great mass of the people know Him not, and where such service for strangers is a new and almost incomprehensible thing, is a sight to give one cause for much thanksgiving. The opportunity to help in such work is so wonderful that one cannot but wish that many more men and women might come to see it and make it their own.

I suppose in every hospital it is the children's ward that is the most appealing. Ours here is certainly no exception. Most of the cases are surgical and it is good to see the happy little faces of the children who lie or sit in their cribs, minus a leg, or two feet, or all the fingers of one hand, or with so many bandages that their little persons are scarcely visible. Unless actually in pain they are almost always happy, and the least attention pleases them. Of course, like all children, they love to play with one's watch. The little thin hands reach out between the bars of the cribs and they are learning to say "watch" and to fumble for it in my belt. When it comes out they ask to have it opened, and then it goes up to their ears for the "tick, tick",—only they do not use those syllables. If it is just after supper the watch has to take a hot bath before returning to private use, for Chinese fingers are just as likely to get

sticky as any others! Pencil and paper has its attractions, but the watch is superior, perhaps because it really does something itself. Many of the older women have very sweet faces and it is hard to accept the impossibility of communicating with them in any more intelligent way than by a smile. They do smile delightfully, and of course it is much better than nothing, but a few words would mean so much. People, especially the Chinese themselves, have a little habit of speaking of "picking up" Chinese as though it were pebbles on the seashore, only needing to be gathered and appropriated, instead of being one of the most difficult of languages. But single words can be learned and it is better to say one word a day to people whose pleasure in any little attention is so great, than to lose the opportunity of giving the pleasure.

There is so much of interest to be seen in the streets of Wuchang that every walk is an excitement. Now that the mud of the spring rains has dried it is easy to walk, but one has to keep a constant look-out for passing rickshaws, or for coolies with big burdens on the ends of their poles, trotting along crooning their musical chant or keeping the rhythm of their footsteps by a not unmusical grunt. The Chinese grunt is a study in itself. There seems to be a whole language of grunts and when a foreigner can grunt like a native, then he seems to me to have really acquired the language! Some day we are going to visit temples, both Buddhist and Taoist, just as some day we are going to Kuling, Peking, and other proper places, but for the present Wuchang holds the field and the hospital holds Wuchang, and the hospital also holds a very happy and contented person from Boston, who only wishes that many and many another woman could have the same experiences as are coming to her during her visit to this great country of a great people.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D. D., EXECUTIVE SECRETARY



STUDENTS' SUNDAY CLUB, UNIVERSITY OF TEXAS

One of the Units of the National Student Council

THE CHURCH AT WORK IN COLLEGE AND UNIVERSITY

IN some ways the most interesting work done by the Department of Religious Education is that among students in colleges and universities. While the ultimate direction of the work falls to this Department, all the other Departments are equally interested, for the *raison d'être* of student work is the finding and training of leaders for the Church. This community of interest among the Departments and the desire for democratic control of the work on the part of the workers themselves has led to the creation of a special organization through

which the Presiding Bishop and Council can operate most effectively.

This organization is the National Student Council of the Episcopal Church. It was created a little over two years ago by a meeting of college Church workers at Howe School to accomplish three things; to unite the Boards of Missions and Religious Education and the Social Service Commission in their student work, to give the workers a voice in developing policies, and to bind into a larger whole the many local college Church organizations. It succeeded so admirably



THIRD ANNUAL MEETING NATIONAL STUDENT COUNCIL OF THE EPISCOPAL CHURCH
Chicago, Illinois, May 7-9, 1920



SAINT HILDA'S GUILD, OHIO STATE UNIVERSITY
One of the Units of the National Student Council

in all these functions that the Presiding Bishop and Council at their first meeting adopted a minute offering to bear the same analogous relation to the National Student Council as the old Boards had borne, to finance it, and to furnish it in the Department of Religious Education with an executive secretary and an office.

This action, making the National Student Council official, lent great significance to the third annual meeting held May 7-9, 1920, in Chicago. Desiring to give the students as large a voice as possible in reorganizing their council, each "unit" had been invited to send a representative. They accepted with great unanimity. Two came from the Pacific Coast, two from Texas, several from the Southern and Eastern universities, one from Vermont, one from South Dakota, and the rest from the Middle West,

twenty-four in all. There were also representatives of all the classes which make up the council; i. e., student, faculty, and clerical representatives elected by the provincial synods, bishops elected by the council itself, and secretaries of the Presiding Bishop and Council. In all, forty were present. There was great enthusiasm manifested in planning for the future, and the reports made showed that the twenty-nine units were doing excellent work. Among the new plans for the future are annual student conferences in each province.

The National Student Council is in many respects the successor of the Church Students' Missionary Association, fostered by the Board of Missions, which went out of existence in 1908. There are two points of difference; the primary responsibility for the new council rests with the De-

The Department of Religious Education

partment of Religious Education, and the programme of the council, to which all college Church organizations must subscribe, is broader—for it includes worship, religious education, Church extension, service in Church and community, and meetings.

The care of our students from foreign lands, who are either Episcopalians or have studied at our mission colleges, has from the first been committed to the National Student Council. When their arrival in this country is known, the clergyman in the college community is notified, as is also the college Church organization, if there be one. Thus the student is made at home in the days when first impressions count for so much. In New York and Boston our Chinese students are numerous enough to form clubs for worship and fellowship. The Episcopal Club of Chinese Students in New York City has been recognized as a unit of the National Student Council.

Another function of this council is the sending of representatives of the Church to the summer student conferences of the Y. M. C. A. and Y. W. C. A. This is highly important, as the several hundred Church students in attendance need the ministry of the Church through the Holy Communion, and the vocational guidance of those who know the needs of the Church for workers.

The National Student Council issues a special programme for students in the Nation-Wide Campaign. As in the case of the parishes, wherever the diocesan organization was effective the student effort was successful. Some very remarkable results were reported, notably at the University of Iowa, Iowa State College, Pennsylvania State College, Princeton, University of Virginia and Yale.

It should be recorded here that the secretaries of the Presiding Bishop and Council most closely related to the National Student Council are the Reverend Paul Micou, assigned to the

council as its executive, and Misses Grace Hutchins and Helen Hendricks, supported by the Woman's Auxiliary for recruiting among students.

Besides this executive relation to the National Student Council the Department of Religious Education has many duties and responsibilities in student work. It strives to spread abroad a wider knowledge and keener appreciation of the Church's work in college and university. It aids bishops and parishes in securing men of the right calibre for churches in college communities. From the beginning, in this work, we have proceeded on the principle that wherever possible the local parish is to be the basis in student work. Some other communions have, on the other hand, developed a system of "college pastors" who are ministers living near the colleges, with but the loosest relation to the local church. The Department is constantly in touch with over three hundred clergy in college and normal school communities, giving and receiving suggestions as to the best methods of work.

One method is called the "student inquiry plan". Five of our best qualified younger clergy (the number will ultimately be twelve) are placed in especially strategic college centers; i. e., Alabama Polytechnic Institute, Cornell, Dartmouth, Iowa State College, and Rice Institute, to make a careful inquiry into and develop methods of student work, while they discharge the regular duties of a rector or assistant. In addition they travel to other institutions and become familiar with college conditions in their sections of the country. Three times a year they meet with Mr. Micou for unhurried conference concerning methods of college work. Thus the Church's policy is hammered out on the anvil of experience. The Department's commission on college and university work passes upon their findings and makes recommendation to the Presiding Bishop and Council.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL



"MY HEADQUARTERS, MYSELF AND 'DOC'"

The government school can be seen through the screen

THINGS I FIND TO DO

By Margaret R. Elliott

IN September, 1918, when I started work among the Indians at Cannon Ball, North Dakota, Bishop Tyler told me that he wanted me to find out what was needed, and to do anything I could to help the people. Through the doctor and the superintendent of the reservation we were given permission to use a house provided for the government doctor, which was not in use.

The house is situated at the sub-agency one mile south of the town, and the Episcopal Mission, Saint James, is a mile and a quarter south of the sub-agency. In my immediate neighborhood there are two churches, the Congregational and Roman Catholic, and

their parish houses, the school-house, ration-house, office and quarters for the government employes, and the homes of several Indian families.

My first work was to get the house ready to live in. Some kind friends had cleaned it for me, and as the furniture consisted of a bed, a desk, a wash-stand and a broken chair, I had to resort to the packing-box variety. One of my neighbors gave me a kitchen table and with four chairs to match from the parish-house, we managed very well. At Christmas time our white friends gave a party to raise money to help furnish the house, and bought us a dining-room table and cur-



A GROUP OF MY FRIENDS

"Their names are Julia Fourswords, Nancy Twoshields, Clementine Stretches Himself, Lucy Onehorse, Emma Redfish and Carl Winter"

tains, and with the fine Christmas boxes from the East, we began to feel very much furnished.

I had spent three months in Cannon Ball the previous summer, as a volunteer worker, and had acted as house-mother, teacher, and nurse at Saint Michael's Mission during the winter of 1918, and as I went to Wyoming from Wilkes-Barre, Pennsylvania, I could not claim "a wide experience with Indians", so I listened to all people had to tell me, and "kept my opinions to myself."

Two things that I heard troubled me, because I did not believe that they were true. People said that the Indians never appreciate anything you do for them, and will never do anything for you without being paid for it. I have found them most appreciative, and willing to do things without being paid; and this includes those of other communions too, for my neighbors are real neighbors.

Then I had been told that you cannot get Indians to give to missions, because they are too selfish; that they

don't want to give anything to any one else, but rather keep everything for themselves. If that was true in this particular, I knew there must be a reason. I found that no one had ever explained about missions so that they could understand. So first of all we talked about how we were being helped by friends in the East; by the prayers offered at that time by the Bethlehem Branch of the Woman's Auxiliary for Miss Elliott and the Indians in North Dakota; by the boxes that were sent to us; and by the money that was sent to Bishop Tyler to help the Indians. They were more impressed by the thought of prayers being offered for them by people who had never seen them than by anything else, for the Indians have a firm belief in real prayer that comes from the heart.

Then we went on to talk about being grateful and showing our gratitude by helping others, and as some of the women had been interested in my blue box, I explained to them all about the United Thank-Offering. That made a strong appeal for the Indians. make



BISHOP TYLER AND OFFICERS OF THE WOMAN'S AUXILIARY

many thank-offerings, and heretofore the money had always gone in with the regular Sunday offering. The women all took boxes home with them, and told others about getting boxes, and the men wanted to know why they couldn't have the boxes too.

At the following meeting of the Woman's Auxiliary I told them about the great needs of the Church Hall at Valley City, and about the Hall and what it meant to the young girls who stayed there, and I asked them to think about sending help to the Church Hall later.

Then Bishop Tyler sent us word that Mr. Hickson was to hold a mission of healing in Fargo, and some of the Indians planned to go. I was very anxious to have Agnes Holyhorse, or "Medicine-horse", as the Indians call her, go to the mission; but I found that she could not afford it. I explained the situation to the Woman's Auxiliary and they agreed to pay her expenses and send her as a representative of the Auxiliary. She is a medicine-woman and does good work among her people. She offers prayers from the time she

takes a case, and the people have faith in her powers of healing because of her prayers and her faith in God.

We hope to make our house a real community center, and to have a reading-room, with books and magazines, where they can come to read and study, even when the rest of the house is closed. I want an organ (just a plain good one), or a piano, for they love to sing together, and some of them would play very well, if they had a chance to practice when they get back from school. I plan to open their room this summer. Later we hope to have a dormitory where we can take care of orphaned children and those who live too far away from the schools to attend regularly in the cold weather. We hope to have an infirmary also where the sick can be cared for until we can send them to the hospital, which is nearly thirty miles away, and not on a railroad. These are some of our dreams for the future.

Clothing is given only to those who cannot afford to buy it, and they must bring me an order, signed by our Indian clergyman. In all other cases, a

The Woman's Auxiliary



SAINT JAMES'S SERVICE FLAG

charge is made for things, and the proceeds used "to help the bishop" principally; that is, they were given at the time of the Indian convocation last year, for North Dakota Indian Missions, Native Clergy, Bishop's Salary, Insurance, Printing Prayer Books and Bibles in Dakota. This year they were given for Missions or the Nation-Wide Campaign. We hold bake-sales in connection with rummage-sales, and the women make quilts which are sold at the same time. A committee of women and sometimes men help unpack the boxes and put the prices on.

On Turtle Mountain Reservation the Reverend Wellington Salt has done splendid work for his people for over twenty-five years, not only as a deacon but as a teacher in the government school. Unless the attendance in the school is kept up to a fixed number, the school will be closed. The only way to keep the attendance up is to have the children who live far away from any school board with families who live nearby. These families are

willing to take them in, but they cannot afford to shoulder the whole expense, nor have the parents the necessary means. We are trying now to arrange some way to care for this expense.

One day's work to show you the kind of "things I find to do":

6:30. Time to get up.

7:00. Changed dressing on Good-crow's eye.

7:30. Breakfast. Washed dishes. George Americanhorse came to report Lenten Offering, see about getting a suit and to try on vestments—George is the helper at Saint James's Mission. Mrs. Whitelighting came to talk about getting milk for her grandchild. Leo Bullbear came for medicine which the doctor had ordered for his brother, which I put up for him, from the government supply which is in the house. Pumped water, really hard work; but we are thankful to have our own well.

10:00. Meeting of the Woman's Auxiliary — decided among other things to send five dollars to Church Hall at Valley City.

12:00. Lunch with the Auxiliary. Mrs. Bearpaw came for my laundry. I swept and dusted the house. Wrote two business letters for William Smite. Esther Douglas, aged nine, came to visit, and brought me fifty cents "to help".

3:30. The doctor came to take me to see some sick people.

5:00. A neighbor who is blind came to ask me to help him with a new hymn he is learning—he is the organist at the Congregational Church, and the hymn, *Softly now the light of day*, he had heard at my house for the first time a few evenings before, when he and some of his friends came in to sing. Put up medicine for the patients I had seen with the doctor.

6:30. Supper.

7:30. Went to Cannon Ball in my Ford to look up trains for Rugby, and to bring the post-mistress home for the night.

The Woman's Auxiliary

STUDENT SUMMER CONFERENCE

THE new recruiting secretaries, Miss Hutchins and Miss Hendricks, appointed under the Woman's Auxiliary to find the women needed by the Church in all Her work at home and abroad, have been representing the different departments of the Church at the student summer conferences. These conferences are held under the auspices of the Young Women's Christian Association. During the last thirteen years, until her resignation this summer, Deaconess Goodwin has always been at the student conferences and has made the arrangements for the Church's representation. For this special student work our representatives are now under the National Student Council, of which the Reverend Paul Micou is president. At the Eagles-

mere Conference, in June, Miss Hendricks found thirty-two Church students and led a meeting for them, at which the different kinds of work in the Church were described. Miss Hutchins was at the Silver Bay student conference, where one hundred Church students were eager to hear of opportunities for service. Our representatives at the other student conferences are Mrs. T. W. Bickett, at Montreat, N. C.; Miss Claudia Hunter, at Blue Ridge, N. C.; Mrs. Edgar L. Gilcrest and Miss Coppée, at Asilomar, California; Miss Agnes Hall, at Estes Park, Colorado, in August; Miss Hendricks, at Lake Geneva, Wis., also in August; and Mrs. T. W. Kydd, at Seabeck, Washington (August 27th to September 7th).

SPECIAL ANNOUNCEMENT

THE October issue of **THE SPIRIT OF MISSIONS** will be a United Thank Offering Number. It will deal with the work the United Thank Offering is accomplishing through its representatives in many parts of the world.

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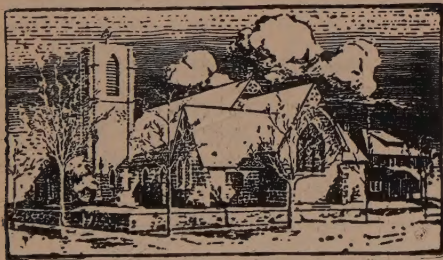
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